2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

464 177 there were 181 construction workers on their island, and 38 or 40 percent of those were black, although all did not come from the immediate area. In the area of operations employment, 111 of 250 total workers on Kiawah or 44 percent were from Johns, Wadmalaw, or Yonges in April of 1976. These are startup operations, but the same trends can be observed on Hilton Head Island. At the Hilton Head Company, 37 of the 103 workers are minorities, as compared to 40 percent local residents as employees for the local Holiday Inn.[19]

434 735 Despite these improved job opportunities, the Sea Islands remain among areas listed by the BCD Council of Governments as economically distressed. For example, Edisto Island had a 1970 median family income of about $2,500. Approximately 60 percent of Edisto's population reported incomes below the 1970 poverty level. Of the 2,024 residents on Wadmalaw Island, 1,053 had incomes below the poverty level; the median income for Wadmalaw was $4,700.[20]

735 464 871 The high poverty levels reported for the Sea Island areas are related not so much to the employment opportunities in the area as to a lack of skills that prevents the islanders from applying for well-paid jobs. In 1980 more than 50 percent of the respondents in one study undertaken on Wadmalaw, Johns, and James islands had less than a ninth-grade education (though there are many permanent inhabitants of the Sea Islands who hold university and professional degrees). Members of the labor force in 1980 were employed as unskilled private household workers, maintenance workers, clerks, food service workers, unskilled hospital personnel, and the like.[21]

423 175 567 As noted, the agricultural patterns have changed over the years. When the Indians had been driven out of the islands, the land was owned partly by tenant black farmers and partly by white planters whose acreage was worked by African slaves. Immediately after the Civil War, only blacks could buy land in the region. Thousands of acres had been left by planters when they fled from the Union troops. They could not buy back the land because they could not pay the federal direct tax imposed by the Washington government, and even if they had been financially able to pay the taxes, they could not have made their way through the Union camps to do so. The federal government and various societies in the North wishing to befriend the blacks wanted the island property to go to the free slaves. To meet this inten-

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Janie Hunter

THIS WAS A KINDA POOR COUNTRY

159
735

There were ten children in my family. Daddy was a foreman for Mr. Jenkins, and he have his own garden. I work in it. All work in it. Pick lima beans, pick cotton, tie the two cotton pod in the bag, and put a string on 'em, and hang the bag around your neck, and go to each one of those cotton bush, and pick the cotton, and stuff 'em in the bag. They was paying two cents a pound. Make thirty-five or forty cents a day. Man is getting forty cents a day.

435
465

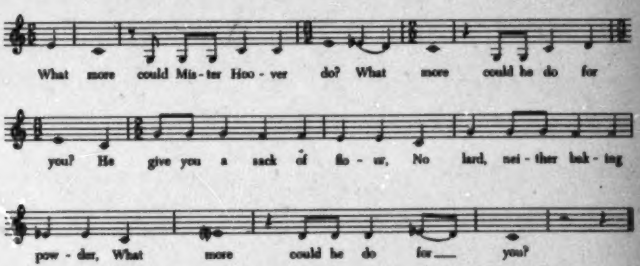
159
735
432
434
435

We wasn't making enough to afford a good living. My daddy, he make a living out the creek. He catch fish and we go around and sells 'em—a whole string for ten cents. Me and my sister Florence, we goes around with white dishpan on we head and sometime make two dollars. And two dollars would give you a box of food that time, 'cause food was very cheap. You could buy three cent worth of sugar, and you get a whole big piece of fat meat like that for a dime. You get a sack of grits for about fifty cent. Food was much cheaper than it is now. That's how we make living. Plant plenty of sweet potato, plenty peas and corn, and raise hog.

159
735
657

Then we had flat flour. That's when President Hoover had chair. We had to go 'round to Mr. Walpool yard. They used to haul the flour there in one those big van truck, and load up his barn with this flour. Then all the colored and white had to line up and call by name, and they give yoh a bag of flat flour. 'Til we finally made a song out of it:

533
539


What more could Mis - ter Hoo - ver do? What more could he do for
you? He give you a sack of flo - ur, No lard, nei - ther bak - ing
pow - der, What more could he do for you?

252

Everybody so hungry, so want the flour. We have to mix the flour, didn't have no grease, no lard. Just put 'em in the pan and bake. Some people could afford to buy baking powder and fix it good. But who couldn't, just had to bake it—sprinkle some flour on the bottom of the frying pan so it won't stick.

But after he turned out and President Roosevelt took seat, then we began to live a little better life. I don't think just the Negro was glad; I guess some of the white too was glad when President Roosevelt took the chair. This was a kinda poor country.

41 Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Rev. G. C. Brown

THOSE WERE ROUGH DAYS

159
•735 My wife and I've been here since '36. No pastor had lived here the last forty years before we came. And of course by not living with the people, they couldn't know their need and their desire. They wanted somebody to come and live with the people—that's why we came.

159 The first thing I found here was extreme poverty. That was during the
735 days of the Depression, and there was no work except the WPA project.
735 That white schoolhouse out there was built as a WPA project. The men on
659 the farms were working for seven cents an hour. Oh yeah, seven cents. And
[465] the women, five cents.

735 The men plowed; the women did all the farm work. That time they
659 didn't have planters to plant the potatoes. They cut the potatoes, dropped
462 them in the field, and the men did all the work with the plows. That give
241 pretty good farm employment. You had a number of men running plows, the women go along and drop the potatoes, and that give them a good day's work—several days' work in springtime. That give them employment during the planting season.

And the cabbage plant out by hand. Nowadays some have a planter. Some children worked then, but they didn't have too many children that time. There hadn't been so much marrying and going on.

735 Those were rough days. Food was short, scarce, didn't have much. The
[262] most they ate those days, they ate rice, grits and canned tomatoes. They bought their tomatoes at the store. They were cheap then. They bought the
[243] grits. Some made their own grits. They had a few mill. And they used to raise their own rice. There were a lot of rice farms around. They had a way of cleaning it and milling it.

735 Most of 'em were poor. Had no income. Very little income. They lived
432 out of the creek. In the summertime they had crabs and shrimp, and in the
226 wintertime had oysters. You could buy right at your door about three times
434 a week, undressed shrimp—five cents a plate. In the wintertime we buy

735
291

[p.9]

41 Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

735 433 226 434 fish. People went into the streams and they hauled out fish trying to make a living. Anything they could do to make a living.

They used to gather moss--this same moss. Every month a man came along with a big truck to pick up this moss for mattress factory. They had 735 824 pretty good moss business. They had three or four sales a year. They had a special way to cure the moss. Dig a hole in the ground and put hot water on it and that'd make it cure quicker.

735 342 (354) The homes were poor. Lots of the homes were built out of logs. They go into the woods and cut a log about six feet, then put another six feet. And the frame was cut out of the woods, most of it. Sills, uprights, everything--cut right out of the natural woods. And for a long time they'd be lined with newspapers and any number of houses burned down during the winter. You know those were hard days.

735 342 354 The chimney was built out of stick and mud. They built the frame from the ground up out of wood, and they took pine straw and mud and daub that inside and out. Kind of clay-like. They build up this fireplace and give it a shape--outside and inside. Then they make a fire and bake it. It get kind of hard like brick-making, and they'd use those for heating. That was a common thing here then. They could put a rock or something down and cook in the fireplace.

Then in the summertime most of 'em cook outdoors. They'd lay two green logs together and make a fire between and put those pots on. That was the cooking utensils.

Sometimes a rain would come, wash out a piece of the chimney in three places. It was dangerous. Sometimes a house catch afire and burn down from the chimney. Pine straw was the binder with the clay. I don't think there's one around this island anywhere now. It's been years since I've seen one.

735 493 492 When I came all these roads were dirt. I think that there were only three cars in my churchyard except mine. That was the general thing all over the island. They used carts and that little tacky--pony, little horse, you know. Almost everybody had a pony, marsh tacky they call it.

Rev. G. C. Brown

722 WORLD WAR NUMBER TWO IS WHAT CHANGED THIS ISLAND FINANCIALLY

World War Number Two is what changed this island financially. The army came and got the men, carry 'em to war. Well, the farmer had to change his plan of farm. He had to go to tractors--didn't have the man-

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Alice Wine

WE DO EVERYTHING FOR WESELF

159
935
241
Old times we never buy food. Man, you never used to buy nothing that time. Money use to never worry people but pay church and buy little things what you want or something like that. People raise the apple, they raise the fig tree, raise the plum, all kind of different thing. But now you got to see money. Money! You got to go for make money to buy. Is harder now. You got to work so hard to get a little bit of money. In that time you could get a quart of grits for two cents.

435
My daddy farm for heself. He raise he own food. We raise all vegetables. Something to keep in the barn in the winter. He plant corn, plant peas. He have sons plow. I do some too. And after we do all that, then they harvest 'em there in the barn. Then you ain't have to work in the winter.

443
438
231
Them times just a couple of stores, but you have to walk over seven miles to it. They sell food, but when you can plant your own, you make your own living. We have plenty chicken and have eggs and have plenty cows and have the milk. And my mother made butter—we own butter. Have we own churn and everything. Do everything for weself. So we never buy.

251
Those times people raise the tomatoes and the okra and can it. And they do that right now. They can it, they fix the bean, they dry the beans and the peas. They cut up the okra and they dry that.

159
736
438
388
My mother didn't never buy no kind of food. They make soap. They make plenty soap. But what they make it out, I don't know. They grind corn and make flour and grits. And we have the mortar and beat the rice. And meat, we kill the hog and put 'em in salt. End of the year, they put up hog. Kill the cow and have beef meat.

252
251
226
Daddy go in the creek and get we tub of fish—plenty fish that time. Get the fish out the creek—oshters, crab, mushel. Then we use to get them cookies five for a penny. Now cost penny a piece.

294
For clothes my daddy and mother they buy the cloth and make it. My mother had a machine and he do all his sewing.

41 Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mr. Joe Deas

WE BEEN CLIMBING ON THE ROUGH SIDE OF THE MOUNTAIN

159
•735 From the time I have sense enough to recollect in this world, we have trouble and crosses, ups and downs. We been climbing on the rough side of the mountain--climbing up, falling back, grabbin' bottom.

Way back yonder, in 1893, we had to work for something to eat. Work on the white folks' farm, move from place to place, eat with stick for spoon. (262) Got oshter, fish, crab and 'tato. Get corn meal, carry 'em to the mill and grind 'em and eat corn meal. Sweet potato. All that just to bring us this far. And I say thank God that I live to see light come into the world. Wise man from all part of the world come into *this* world. The world is lifting up more and more.

(501) My old parents didn't see these things--automobile, airplane. We come from rowboat time. Had to row from home to town and back. Sometime I have to stay a whole day; have to wait on the tide, all that to row. And God spare us live to see this day.

(492) We used to drive with ox and cart, haul wood with old oxen, plow with (493) oxen. All that. Today no oxen. Nothing but car and truck and bus and trailer and all kind of thing like that.

159 Old days you couldn't eat nothing but 'tato and peas and corn and corn
735 flour and crab and all like them. Well these days it's Christmas every day.
178 Anything you want now you get 'em. In them days back, if one somebody
262 kill a hog in the community, you think it was Christmas by the hog only. But now, eat hog meat any day you want. Go from store to store to get the thing you want. It's Christmas every day now for we. Light come into the world. Them times we had to buy, and money was so little, you can't see your way to buy what you need for live. Had to make out 'til we leave the white folks' place and then start to come up.

735 It's a blessing we see the day. Everybody lifting up. God put a way
198 to your brains to catch on to these things, that you may have bread to carry you 'til He ready for you. The world is comin' up and is wise and wise and wise, until we *all* can get some bread from God. Man ain't able to give 'em, God put 'em into that man that he can share around to the next brother.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Janie Hunter

ASH CAKE IS SOMETHING YOU BAKE IN THE CHIMBLEY

735 252

Way back yonder the old lady and them had some hard times. Had to take water out the creek to cook with. They'd cook ash cake. Ash cake is something you bake in the chimbley--in the fire hearth. You have the fire hot and burn down to ashes. You mix the corn meal and you open the ashes and place the corn meal in the ashes. You haul the coals on it, and it come to a brown. After you take 'em off the hearth, you wash 'em in something call dishpan and you put it on the table and let it cold. Cut it open with the knife, and you call that ash cake.

735 272

In the old time you couldn't afford to buy coffee or tea. We'd take the corn off the cob, break the corn off the stalk and put it in the chimbley hearth and let it burn. You have a pot of water on the fire, and when the corn burn you drop it in the pot and that turn coffee. You drink that along with ash cake. For tea, you take grits and put a frying pan on the fire, let the grits parch 'til brown. Then you pour water in the pan and that turn tea. Call 'em grits tea.

735 178

Yeah boy, we come through a great tribulation. But there's freedom now. You can get anything you want if you got the money.

Mr. Willie Hunter

WE SEE MEAT, BUT WE DON'T GET IT

735 159 262 [241]

My aunty raised me from a little baby, 'cause I ain't know my mother, neither father. He raise me up on his farm, was plant cotton, and peas, potatoes, and all. For dinner we eat peas and some corn grits, little sweet potato, and drink some water. And after that we go back in the field, pick some more cotton, dig some more 'tato. We see meat, but we don't get it. They had little meat in the soup, you know, boil with the peas or turnip, and cook with some meat in it, but you don't get none for we children, 'cause wouldn't have that much meat for give we, understand?

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Rev. U. L. Brewer

I BEEN SWALLERIN' BITTER PILLS

159
•735

I been swallerin' bitter pills and chewin' dry bones. In the old days they just give me cornbread and sweet potatoes, but still I could plow the hell out of their mules.

Mrs. Isabel Simmons

THAT'S THE WAY I COME UP IN THIS WORLD

159

I come up in a hard time, and I still having a hard time. I was the oldest one in the house, and I had all the work to do. When I was small they put me to tend corn—ten cents per task. Some day I do five task, some day I do six. Tend 'em. If there's two stalks in a hill you kill one off. In September we go and pick some weeds we call Morning Glory.

Sometime I use to have time to play on Sunday evening, but I couldn't go no place. I couldn't go no further than the house. I get cornstalk and make corncob dolly and play with dirt and spoon. I never went to no dance. My mother didn't allow us to leave the house. When they do have something like the Fourth of July or Labor Days, a big drum come from the city. Play drums and horn.

That's the way I come up in this world.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

about. I don't think they got the person to teach shorthand yet. Some of the teachers said it seemed like I was against them. I tell them, "I wasn't against any of you, but I asked you not to get in the way. You're not going to stand in the way of our children's education. You got yours."

Mr. Esau Jenkins

I AM TRYING TO GET HELP THROUGH THE WAR ON POVERTY

Because I feel there needs to be work here for our young people, and care for our children so their parents can also make a good wage, I am trying to get help through the War on Poverty.

I told the poverty committee that I am a native of Johns Island. I said that I have been working over the years trying to obliterate ignorance, to promote health, social, educational and civic welfare, and to combat juvenile delinquency and to secure a more rich and abundant life to ourselves and to our posterity. I told them that we have obligated ourselves and denied ourselves and begged and borrowed money to help build a center that our boys and girls and adults could have a place on the island where they can have games and workshops and where we have had some folk song festivals which have brought together people of both races.

Now our people are asking us to assist them in many areas in which we cannot give help unless we get some kind of grant. They are asking for day care for preschool children so that they do not have to keep older children home from school while the parents are out working. They are asking for classes which will help them to earn some kind of living here—sewing, crafts, adult remedial reading, music, some kinds of mechanical skills. They are asking for the creation of some jobs for children who have left school, and after-school jobs for school children.

These requests have come from parents who make from $600 to $2,000 a year and have from two to eight children in their homes.

If we receive the grant we have asked for, we can employ twelve or fourteen persons for the Progressive Club Sea Island Center's program—a director, assistant director, dietician, secretaries, teachers, assistants, and a janitor.

We promised the committee if they would give us this badly needed grant, which would help alleviate the cycle of poverty in this area, we are willing to do our part in seeing it become a reality.

11: Johnson H-4,5 (no date) 1930
(1525-ca. 1880)
NN23 Sea Islanders NN23
South Carolina
St. Helena Island

nah, who were trying to carry on their business as before the war, had but little money with which to do so, but they lent and borrowed to the limit, taking great risks and demanding high percentages. Northern capital in many instances came to the rescue both of factors and planters. But the series of crop failures coupled with the drop in the price of cotton and the continued high price of provisions brought disaster to all. Frequently planters deeded large tracts of land, sometimes all except a hundred or more acres of what was once a large plantation, to northern firms for the cancellation of debts. James Gregorie, of Greenwood plantation, located not far from Beaufort, after making a tragic struggle for ten years to carry on his planting, finally gave up his property to a Philadelphia firm which he had involved heavily in debt.[14] In many instances these northern houses, after holding the plantations for a few years, began to sell them in small plots to Negroes, thus giving rise to the numerous communities of Negro landowners, aside from those in old Beaufort District, which now dot the coast of South Carolina and Georgia.

The Government offered relief by issuing rations to the freedmen, now hard-pressed. Later when the Freedmen's Bureau had been abandoned and the Negroes could no longer turn to the Government for aid, Miss Towne came forward with provisions, supplied sometimes from her own funds, at other times by gifts from the North which she had solicited. In 1876 when there was considerable distress, the whites of Beaufort organized a society to obtain funds with which to issue provisions.

[14] See MSS in Gregorie Papers.

11: Johnson H-4,5 (no date) 1930
(1525-ca. 1880)
NN23 Sea Islanders NN23
South Carolina
St. Helena Island

175 657 935

William Elliott, one of several natives who had returned to Beaufort to live, was appointed to look after the needy in Beaufort and on the islands. In this way, the Negroes were able to face "the starving times."

175 248

If the profits from the cultivation of sea-island cotton were low in ante-bellum days, they were far less during the uncertain days of reconstruction. While some Negro landowners worked their cotton well, fertilizing the land and hoeing the crops regularly, still others were careless and indifferent. As a rule the cotton grown after slavery was of a coarser quality than that produced by ante-bellum planters. The fine seed, the result of many years of selection, had deteriorated. In fact, much of it was lost when the crop of 1861 was ginned at the North. Nor did the Negroes take pains to manure their fields. Gathering marsh grass and mud were disagreeable tasks which most of them preferred to avoid. The Negro landowners were further handicapped by the fact that they had to sell their cotton in the seed to the island stores and could not hold it for higher prices. A correspondent for *Harper's Monthly*, S. G. W. Benjamin, who visited St. Helena Island in 1878, found most of the Negroes growing vegetables and only a small quantity of cotton. Nevertheless, cotton remained the Islanders' only money crop. When, therefore, the boll weevil destroyed the production of sea-island cotton in 1918, the Negro landowners of St. Helena were confronted with an economic readjustment as radical as their fathers had faced after slavery.

(244) (434)

175 511 935

After the inflation of war times, the Negroes of St. Helena quite generally settled down to an economic regime of self-sufficiency. They raised sweet potatoes and

11: Johnson H-4,5 (no date) 1930
(1525-ca. 1880)
NN23- Sea Islanders NN23
South Carolina
St. Helena Island

enough corn to supply themselves with hominy and grits and their chickens, pig, and ox with a scanty meal a day pieced out with marsh grass and with moss which they pulled down from the live oaks with long poles. When they sold their cotton in the late fall, they had a little money. With this they paid their taxes and bought clothes, and during the rest of the year lived without money.

Sometimes their crops did not yield enough to meet the taxes. In May, 1872, the *Beaufort Republican* advertised 318 farms on St. Helena and Ladies islands for sale, the taxes on which had not been paid for three years.[16] The size of their holdings was not only reduced by sale for taxes but also by division among heirs, so that it was not long until the condition which Philbrick had predicted in 1864 actually occurred. He had thought of dividing his plantations among the Negroes by selling them life-leases in order to protect them in the ownership of their land. In explaining his unwillingness to sell the land in fee simple he wrote to his superintendent:

> This occurred to me as a means of avoiding the terrible and disastrous confusion which it will be next to impossible to avoid after a term of years, if the fee should be conveyed, when the purchasers die and sell or change land as they will to a certain extent in time. It is bad enough to trace a title and find out whether it is good for anything here in systematic New England, . . . but it makes my orderly bones ache to think of a time when, after some men now purchasing land shall die, leaving two or three sets of children, some born under wedlock and some not, some not their own but their wives' children, some even of questionable parentage, and some who were never heard of before, all claiming a slice of the

[16] *Beaufort Republican*, May 29, 1872.

11: Johnson H-4,5 (no date) 1930
(1525-ca. 1880)
NN23 Sea Islanders NN23
South Carolina
St. Helena Island

175 423 deceased man's land, and of course claiming the best. Suppose it was bounded by a 'stake and stone' as of old here, minus the stones which are absent; suppose some of the claimants think best to set up new stakes where one has gone to decay, and suppose, as is more likely, their neighbor thinks the new stake encroaches on him and pulls it up entirely, stamping on the hole and putting it in according to his own ideas, etc., etc., ad infinitum. Now, as you must admit that all this is likely to occur, and worse too, would such a state of things tend to bring about a healthy and rapid development?[16]

(578) As Philbrick predicted, controversies over land and the rightful title thereto retarded the progress of the St. Helena people by reducing the acreage and profits of farming and by arousing disputes which sent some of the best blood from the Island.

175 167 • 735 Hard times drove many of the young men from the Island and led many a mother and father to permit even their young children to be sent away as servants so that they might have a better opportunity of making a living than farming on St. Helena afforded. Early in 1867 Miss Towne wrote to a relative in Philadelphia, "I wish you could have the comfort the Heacocks have in the little darkies they sent North. The two young girls are large and strong and able to do pretty much all the work of the house. They work without wages till they are of age, but are to have the privilege of schooling. The experiment has been a perfect success, and every few weeks some one sends to them for another girl or boy, and all have given satisfaction so far."[17] Most of the boys and girls who left the Island in their teens went only as far as the nearby

[16] *Letters from Port Royal*, pp. 273, 274.
[17] *Letters and Diary*, p. 182.

11: Johnson H-4,5 (no date) 1930
(1525-ca. 1880)
NN23 Sea Islanders NN23
South Carolina
St. Helena Island

175
167
735.

towns where they found employment as servants and day laborers. Miss Towne speaks of their flocking back to St. Helena once a year "from Savannah, Charleston, Bull River, and all about" to attend the "exhibition" of Penn School.[18] Robert Smalls, famous during the war as the Beaufort Negro who turned over a Confederate steamer to Union officers and later conspicuous as a Congressman from South Carolina, attempted in 1879 to lead a group of Negroes from St. Helena's Parish to Arizona.

175
316
464

The discovery and utilization of the phosphate beds along the coast of South Carolina came in 1870 as a godsend to black laborers as well as to the whites who organized the companies. Many a St. Helena black man left his farm for his wife and children to cultivate while he went to the "Rock," as the phosphate mines in the coastal counties were called, to get "cash money." When digging was commenced just off Eddings' Point on St. Helena, the news "set all the boys wild."[19] In 1871 the *Beaufort Republican*, after announcing the enlargement of one of the phosphate mines, added, "Our colored friends can look to the future with pleasure and know that they will not have to roam over the country next summer to look for work but will find it on Bull River at the Oak Point Mine."[20] When the phosphate beds were exhausted, oyster factories began to be erected at Beaufort, on Ladies Island, and on St. Helena so that the Negroes still had a means of earning a little ready money either as hands in the factories or as laborers on the oyster boats. There were, also, still five or six white families on St. Helena

175
464
(434)

[18] *Ibid.*, p. 286.
[19] *Ibid.*, p. 273.
[20] *Beaufort Republican*, Nov. 23, 1871.